The Inquirer

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THE TRUTH IT HAS

THE DIGNITY OF MAN

By Eric Shirvell Price

(The following is an extract from an address delivered at Bank Street, Bolton, by Mr. Shirvell Price, minister of the chapel, at the recent Annual Recognition Service for new ministers, held by the General Assembly of the Unitarian and Free Christian Churches.)

IF I AM TO SPEAK to this occasion with propriety and significance there are four things I must do. I must stand up and give the reasons for the faith that is in me ; I must speak with you, who are before me, in mind ; I must interpret the signs of the times as I see them in our contemporary world ; and I must try to put our Free Unitarian Christian Faith in this contemporary setting.

To do this I must take one potent idea, and one only, and pursue it until it yields whatever truth it may have.

Let us take one phrase from the Invocation in this service : " The Dignity of Man "—a phrase which stirred me deeply when I first met it in a translation of the Roman Catholic Mass, where it occurred in these words : " O God, by whom the dignity of man was most wondrously established ". There it referred to Jesus Christ, but to me it seemed that it should have an even profounder meaning for us who see the light that was in Jesus lighting every man.

But, is the dignity of man established for us and amongst us as we would have it be ? No, it is not. Yet it remains a beacon light upon our way.

Faith in Man

In the Invocation the words were : " We . . . being joined in consecration to uphold the true dignity of man ". Are we so joined ? You will realise that the upholding of the true dignity of man is a desperate business in the world today. There is so much that detracts from man's dignity both in the actions and lives of men and women and as a result of the forces at work in society which tend to demean and depreciate man, not only in the observer's mind and estimation, but in his own.

But we Unitarians persist in professing our faith in man, and what is more, we affirm the supreme value of the individual soul. Note that others also affirm the latter, but do not affirm the same unqualified faith in man. We have the authority of Jesus both for our faith in man and for the supreme value of the human soul. But here, as in other things, it is not because Jesus said it, but because we find it an essential part of our faith, and, for most of us, indissolubly bound up with our faith in God.

The Positive Side

This faith in man is peculiarly a Unitarian affirmation, how completely and inevitably so I never realised until I was challenged by a not unsympathetic Quaker who was also Professor of Philosophy at one of our northern Universities. One day, almost casually, he said, " I have often wondered what is the positive side of the Unitarian faith. So much, from the orthodox point of view, is negative. Your faith in God seems to be the only positive thing, and that you share with the orthodox. All else : Original Sin, the Incarnation, the Virgin Birth and the Atonement, you reject. Is there not at least one main article of faith that is distinctively yours ?"

I explained that the Unitarian faith was really a positive faith in comparison with which the credal affirmations of orthodoxy were either negations or restrictions, but he was not satisfied. Then, suddenly, in a flash, it came to me : " Our faith in man " ! Here is a fundamental article of our faith which is both positive and distinctive. Orthodoxy, with its doctrine of Original Sin and of man's hopeless plight without the intervention of God's supernatural grace, knows not our faith in man.

Not the God of Theology

I cannot speak for you, but for me, faith in man is the corollary of my faith in God, for, as the years go by, I find myself less and less concerned with the God of theology. It is the God whom we affirm in worship which is the core of religion. And I am less and less interested, and I believe the world is less and less interested, in the theological speculations and distinctions which were crucial to our forefathers. So I would allow many puzzles and abstractions concerning the God of theology to go by the board because I find them no longer important. Only the God whom I meet in worship, and who, when I do worship, is inescapable !

Where does our faith in man come from ? What is its origin ? It is associated, for me, with the Two Great Commandments. As I understand Unitarianism these two commandments are central. I am prepared to let all the rest of theology and Christology go, and to affirm, with Jesus, that love to God and love to man, duty to God and duty to man, faith in God and faith in man, are the twin poles of religion and life. Either is unthinkable and unreal

without the other ; each implies and requires the other, for how can we love God if we love not our fellow-man ? And conversely, how can we truly love Man if we love not God ?

And here I cannot avoid using the test by which Jesus judged the truth and worth of both men and things : " By their fruits ye shall know them ". Genuine love of God eventuates in loving deeds to men, and unselfish devotion to men results in unselfish devotion to God. It is reciprocal activity between the two poles ; the fruits of the spirit are loving deeds, and the fruit of good living is joy in the spirit. Even the ultimates of worship—the mystical apprehension of deity—to be meaningful, worthy and valuable, must issue in fruitful living.

UNITARIAN ADVANCE

A Forward Movement Project Discussed at Hucklow

(We regret the delay in printing the two following reports of an address and a project given and discussed at a holiday conference at Great Hucklow in August.)

SEVEN people took part in this project, representing congregations in town and country, differing widely as to environment, size and strength. The G.A. Publicity Department provided the leader.

By means of a display of methods and materials the nature of an Advanced Campaign was outlined, and it was asked whether any improvement could be made. Many campaigns, whilst enlivening the churches and increasing their efficiency, have been disappointing in result. The plans for the joint campaign of the five Bolton churches were considered in detail. Possibly nowhere else in the country are circumstances quite so propitious, and an all-out effort is being made. Small or isolated congregations for whom such a programme would be impossible might be able to carry through some adaptation of the scheme. The responsibility of individual congregations, and the function of the Publicity Department in campaign work was discussed, and it was observed that it is after the public meetings and services are over that the real value and effectiveness of a campaign will show itself. Assuming that a certain amount of public interest has been aroused, and a certain number of potential new members have been attracted, the acid test is : Can we supply the religious needs of these people, so that they will stay with us and work with us to increase still further the impetus of forward movement ? Any lasting results must depend upon the hard work, character and quality of the existing congregations the new members are asked to join. It is for this reason that Forward Movements should always start with a determined " Mission to Ourselves ". Long and careful preparation, thorough campaigning and patient follow-up are the essential features of an Advance Campaign.

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By means of a second display the techniques and results of national press advertising were studied, and many fruitful suggestions were made. (It was unfortunate that the Density Map showing the distribution of Unitarian interest in the British Isles in places where there are no churches, could not be shown.) Newspaper advertising may be the only sort of Forward Movement that can be undertaken in some places. General Assembly advice should be sought in order not to waste money. One important and effective way in which every church, large and small, in the country can partake of the power of press advertising is simply to have the name " Unitarian " (to which all the advertisements refer) plainly in view on the front of their building. Replies to advertisements show that countless people looking for a Unitarian church cannot find one, even when they live in the same street as a church on the G.A. Roll. The members of the project urge the General Assembly to point out to all congregations that the word " Unitarian " means what they stand for, no matter what their Trust Deed says, and that there is no legal objection to the use of this word on their notice board. The creation of newsworthy situations to attract the attention of the press was discussed, and valuable suggestions were made which must naturally remain on the secret list for the present.

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Clusters of pins on the Density Map had suggested (to such as had seen it) the possibility of the formation of groups of worshippers in private houses in areas where there is no Unitarian Church. There was a vision of such groups springing up all over the country. How were these to be served with leadership and the materials of worship ? Descriptions were made of the Van Mission (1906-14), the Lay Readers' movement (1945), and the biological principle of cell division. The " best number " of persons for religious activity was about ten, and when a group exceeds that number it would divide. The church is a gathering of people rather than of bricks. Instead of a " Maginot Line " of fixed costly establishments there should be a fluid attack " in depth " upon the unchurched, by means of household worship and portable (light, sectional) meeting rooms. At strategic points throughout the country there should be set up Lay Reader Training Centres on the Manchester pattern, and organising pastoral work should be done by ministers and students using motor caravan transport. Such a prospect of enterprise and adventure might lead more young people to enter the Ministry.

Even the smallest and most isolated congregation can advance : by being ready to receive new members, getting the house in order, knowing the principles and symbols of the Movement.

UNITARIANISM AS A MOVEMENT

By Amy Howarth

THIS is a question to which there is no simple answer. The most that one can do is to look at some of the ingredients that *may* be present in the making of a Unitarian.

One of the most important attributes of Unitarianism is its elasticity. Every individual has to make up his own mind and may alter his creed as his mind matures. The result is that no two Unitarians will have identical beliefs. One often hears quite heated arguments between members of one congregation on some such question as the acceptance or rejection of the idea of a personal God.

Another characteristic of the Unitarian is his anti-authoritarian outlook. Our ancestors rejected the authority of the Church and the Bible, leaving that of the individual conscience supreme. The same independence of spirit is today everywhere apparent. The General Assembly Council has only to make a suggestion and up go the hands in horror : " Are we being dictated to ? " is heard all round the room. The Unitarian objects in principle to being told what to do and think —a point that parents might remember when bringing up children with a Unitarian background.

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A third ingredient which must not be overlooked is simplicity of worship. There are many Unitarians, particularly in some of the old country chapels, who have very little interest in theology but who like to worship in as simple a way as possible. They like a sermon with a message (not an argument) simply delivered in simple language.

In the past one of the essential features of Unitarianism was the social conscience. In the 19th century the movement produced a disproportionately large number of social reformers. Unitarians are still active in social work—as Marriage Guidance counsellors, school managers and so forth. The noble work of Margaret Burr in India is likewise inspired by the same belief in the supreme importance of Jesus's second commandment.

No description of the composition of a Unitarian would be complete without reference to the intellectual ingredient. Rightly or wrongly Unitarians have a reputation for being

intellectual—for placing more emphasis on reason than emotion. Yet this premium set on reason can make Unitarians very cold, and can cause children to seek an emotional outlet in one of the more evangelical churches.

Finally, there is the salt that savours the whole—the belief in freedom. Ours is perhaps the only religious communion in which each minister has complete liberty of expression. Moreover every member of every congregation is free to search for truth in whatever direction he feels it may be found.

James Martineau called us a movement—and a movement is the right word. We can never be static. To be a Unitarian is to participate in a great adventure. Some fresh idea is always popping up round the corner, some fresh train of thought is always leading us on. Unitarianism fulfils our desire to be lifted beyond ourselves both spiritually and intellectually. It is indeed a living faith.

CITIZENS OF TO-MORROW

AN IMPORTANT COURSE FOR MINISTERS

By Keith C. Treacher

(This year the Religious Education Youth Department has broken new ground by holding two courses in youth leadership, one for laypeople (reported last week) and one for ministers. The main purpose of these courses was to help and encourage adults who wished to improve the quality of their present service to a branch of the U.Y.P.L., or to a Junior club; or who desired to take up work with an already existing branch or club; or who would like to start branches of the U.Y.P.L. and/or Junior clubs in their own churches.

The Rev. Keith Treacher contributes the following report on the course for ministers.)

SNOW commenced falling about mid-morning on Tuesday, November 10th, and appeared determined to cover the undulations of The Peak. Derbyshire had taken on a winter whiteness in a mood of early transformation. A group of ministers sat in the sitting room of Gt. Hucklow Unitarian Homes, two large fires burning with a glow, reminding them of a heretic's fate. But their attentions were otherwise engaged. Even the snow fell to their unregarding mood.

The First of its Kind

The Religious Education and Youth Department had organised a course and the ministers were there to attend it. It was the first of its kind.

This was an "Adult Course In Youth Leadership" designed to assist ministers to meet their various tasks and responsibilities in this increasingly important field. Sunday Schools and Youth Clubs were talked in, talked out, talked this way and that! This went on for two days. There are many of us who have taken yet another coffee during G.A. week, or added yet another mythical hour to the twenty-four available, and exchanged our needs for just such a course. And now, here it was!

The mere fact that we were there together, talking, pooling ideas, sharing experiences, gaining knowledge, constituted an event in itself. For one reason or another, neither college, training men for the ministry, gives much attention to this subject; at best, the odd lecture, the quick reference. System, obvious in other matters, is crowded out on this one. Yet the minister will step from the walls of his college and enter the child's world or the teenage jungle in an adult world. And he won't have a clue! We really ought to face up to the need for training. It is a failure of responsibility.

The Course

The course aimed at being basic and achieved its objective. Theory had its proper place, but advice on a hundred and one practical hints, the "know how", the programme material, followed hour upon hour. This was not supposed to be an inspirational course yet its practical nature was itself an inspiration.

Nine ministers were "students" and four acted as "staff". But sometimes the line was hard to draw. The mood was so friendly, co-operative, eager and concerned, that ideas and experience came from every one present. The Rev. Joyce Hazlehurst, in superb form, dealt with "The Minister's Task, and the Delegating of Responsibility". The Rev. Basil Short, a true guide in these matters, spoke on "Growing Up Into The Church". These papers alone were of outstanding value. But, as both speakers said, they were only foundations. It was the friendly flow of ideas, so often goaded into life by the speakers, that kept us going from one discovery to the next.

Laymen reading these notes might care to hear one observation, a personal one. Only one minister present had his expenses paid! Only one church felt that if its minister is going to act as its educationist-in-chief, and youth club leader in addition, then it is wiser for him to have some notion of what he is about. Could this be improved upon at the next course? (For surely, this is only a start!)

The Secretary—R.E.Y.D.

The Rev. Dudley Richards has earned the gratitude of his fellow ministers. He would be the last to say that s omniscient on matters teenager, but one quality he holds in common with the Lord, that night and day are both alike unto him! His drive, nervous compulsion, vision, conviction, faith and concern combine with a verbal capacity that would give the average person lockjaw!

On this occasion he was down to earth and his practical approach was an outstanding feature of the course. None present will soon forget the line-up past the table as the secretary of the R.E.Y.D. handed out item after item to assist us at the club.

The young people's world is a complex one. It is an important one. It possesses the need for a ministry of its own. It requires careful thought and a disciplined approach. Not all are expert. Some feel they never will be expert. But every minister requires a course like this, and if he feels that he must leave the actual practical week by week running to somebody else, then the course will help him to assist and understand the layman doing the job on the spot.

The course was important. The first of its kind. But it must never be the last.

JESUS IN THE MOSLEM RELIGION

By Arthur Peacock

THERE has lately appeared in Holland what is said to be the first book by a Moslem scholar seriously to consider the meaning of the Cross of Christ. Entitled "The City of Wrong". The book while not adding anything to our historical knowledge has a special interest because of its concern with a subject of particular importance to Christian people.

Moslems, while accepting the Crucifixion as an historic fact have rejected always the Christian interpretation of it. In the Koran there are some twenty references to Jesus while in what is called "The Hadith"—the traditional teachings of the early scholars—there are some seventy-seven references. A pivotal sentence in The Koran says: "They did not kill him nor did they crucify him. It seemed so to them. The sure fact is they did not kill him. On the contrary God raised him to Himself."

Moslem commentators have felt that while Jesus was actually nailed to the Cross he did not succumb but was taken down and revived. Others have felt that Jesus was saved from the agony of the Cross by Divine intervention. Among members of the Ahmadiyya movement there is held the belief that Jesus survived and subsequently dwelt in Kashmir where to this day his memory is honoured at a tomb in which, it is claimed, he is buried.

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The author of this new book tries to deal with the issue as to what was central in the Cross as a growing encounter of decision, and he sees Good Friday not as a happening confined to a given period of time but as a continuing experience. He

argues that in the activities of the Jews and Romans of early times there are reflected the pitfalls of our individual lives and of our own difficult times. "The City of Wrong" is seen then not just as the ancient Jewish city of Jerusalem but as a symbol of all humanity, the universal community of wrong doing. This Moslem author makes a moving plea for the rights and rule of human conscience.

Obviously in the thinking of this contemporary Moslem scholar there is a great deal with which Unitarians will be appreciative. To some, though, it may occasion surprise that a writer belonging to another tradition should pay so much attention to the personality of Jesus. But this is indicative of the new approach to the study of religion. Just as now we have this Moslem study of the Cross so lately we have had several important studies of Islam by Christian scholars. Out of this interchange of thought it may well be that new insights will come to us and with them a deeper appreciation of the life and work of Jesus.

It is a field of thought and experience where all of us are very much in the position of learners. It is only fifty years since it was learned in the West that there existed these various references to Jesus in the Hadith and even now many people have but scanty knowledge of them.

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The Koran refers always to Jesus reverently, describing him as "The Son of Mary" "only God's apostle" and "his Word which he cast into Mary and a spirit from him". God is represented as having brought Jesus the Gospel and put gentleness and compassion into the hearts of his followers. It is declared that God gave Jesus arguments and a Gospel and then strengthened him with the power of The Holy Spirit.

Moslems recognise the validity of revelation in Jesus but reject emphatically claims made for his Deity and uniqueness.

In one collection of stories current in Islamic literature we are told that Jesus one day went walking with his apostles. As they went their way they came across the body of a dead dog. "How foul" remarked one of the disciples is the smell of that dead dog". But Jesus answered—"How white are his teeth". A twelfth century Persian poet Nizani, took up this story and built around it a very lovely poem.

Another saying attributed to Jesus and cited in many travel books is that discovered in 1859 by the famous missionary Alexander Duff when he came to the gate of the Mosque built by the Mogul Emperor Akbar. "The world is merely a bridge and ye are to pass over it and not build your dwellings upon it".

The New Testament does not contain the word bridge at all. But some scholars have felt the saying may be genuine and relate to the journey taken by Jesus to Phoenicia and recorded in St. Mark's Gospel.

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Of course when one comes to study this kind of thing we have to recognise that explanations are inevitably speculative. But it surely cannot be without significance that Mohammed, who lived six hundred years after Jesus should have made various references to him in "The Koran", and that there should be these further references in the traditional teaching of the Hadith.

One interesting explanation for these references is that the various sayings attributed to Jesus in Islamic literature are of an undogmatic nature and were cited by Moslems when they were concerned to reinforce the moral teachings which Islam was anxious to uphold in areas where its gospel was taking root and where Christian influences existed. Another suggestion made is that they were cited when there was a desire to stress the mystic element in Islam. Moslems could cite sayings of Jesus without occasioning criticism from their orthodox brethren because the Koran recognises the revelation of Jesus though disputing any Messianic claims.

Dr. A. T. Cadoux felt that some of these sayings and stories had the genuine touch about them and felt it was unlikely that Moslems should have invented them. What is possible is that the influence of Jesus had become so rooted that encounters between Christian and Moslem—this must have happened in places like Jerusalem and Damascus—led to Moslem writers bringing such sayings into their own religious literature.

At any rate, they do testify to the influence of Jesus, to the power of his example and to the reverence which this has occasioned. They confirm Dr. T. R. Glover's comment that "Jesus stands at the centre of human history and his widespread influence is the most striking and outstanding fact of history", and equally that of Emerson—"the name of Jesus is not so much written as ploughed into the history of the world".

THE GENERAL ASSEMBLY COUNCIL MEETING

REPORT

THE meeting of the Council was held in Bank Street Chapel, Bolton, on October 13th. The opening devotions were taken by the Rev. W. Waddington. The Departmental Committees reports were presented and adopted. From these the Council adopted certain recommendations: To make a grant of up to £500 per annum for a period of three years to the Unitarian College, Manchester, for the provision of secretarial assistance to the Principal and to appoint the Rev. S. R. Butler to the College Committee; to make a grant to help provide a stipend for a minister for All Souls Church, Melbourne and Seaford; that the Hymn Book Committee of Dr. Tarrant, Chairman, Dr. Rowe, Secretary, the President, Miss E. Kielty, Miss M. Stevenson and the Rev. A. J. Long be confirmed (this Committee was also asked to consider the question of issuing a tune book at the same time as the hymn book) that the following scale of stipends be adopted for lay pastors preparing for ministerial status; commencing at £420 per annum with annual increases of £20 for four years plus the usual allowances.

The R.E.Y.D. Committee was given power to co-opt one person to act as secretary of the Sunday School Work Committee. Mr. A. K. Ross, Drs. H. Crosskey, K. Dalton and the Rev. A. H. Birtles were thanked for their work in preparing evidence submitted to the A.I.D. Commission of the Home Office.

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It was agreed that at the Annual Meetings the Thursday evening meeting should be devoted to the consideration of resolutions on a number of important questions of public concern, resolutions to be submitted by the 30th January. Standing Orders were adopted for the conduct of the Annual Business Meeting, and arrangements made for extending the Business Meeting for the consideration of progress reports on groupings, stipends and the Ministry. It was agreed to arrange a conference for young people "The G.A.—its aims and activities" to be held in 1960 at Essex Hall from Friday evening to Sunday mid-day, and to subsidise the venture up to £1 per head. It was also agreed to create a Roll of Fellowships, and conditions for admission to this roll and for the admission of congregations in future to the congregational roll were adopted.

It was reported that campaigns had been conducted at Bath and Trowbridge, and were in progress at Bristol: Clifton and Lewins Mead, Glossop, Bolton, Norwich, Southport, Chowbent, and that press campaigns were either planned or in operation in South Wales, Newcastle-on-Tyne, Sidmouth, Bolton, Aberdeen and by the Scottish Unitarian Association. Replies to National press advertisements are maintained at an average of 25 per week, and reports of people attending worship and attending churches as a result of this work come in from time to time.

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The R.E.Y.D. reported the first course of lessons produced by the North Cheshire Committee was now ready; Easter lessons drawn up by the Committee of the Bolton Sunday School Union have been issued and used at a one-day school in Bolton and the Sheffield Sunday School Union had accepted a similar invitation to produce a series of lessons on Whitsuntide. A

sub-committee to plan the Oxford Summer School for 1960 has been set up. Successful courses for young people had been held in Scotland and at Great Hucklow. The R.E.Y.D. and Social Service Department were asked to collaborate on an enquiry into religious teaching in schools with particular reference to the implementation of the 1944 Education Act, and to look into the matter of the appointment of Unitarians as Religious Instruction teachers in schools.

It was reported that the typescript of the document "World Tensions" had been duplicated and could be borrowed by churches for a charge of 1s. or purchased outright for 2s. 6d. Two organisations were planning conferences on this subject. The Secretary of the Department was preparing a pamphlet bringing up to date the work of the Hibbert Houses in Cyprus. This would be circulated to churches shortly. There was a possibility of another house being opened in Cyprus.

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It was unanimously agreed to nominate the Rev. J. Harry Smith to the Vice-presidency 1960-61.

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The financial statement showed an excess of expenditure over receipts of £1,454 in the first nine months which would have to be made up during the rest of the year. Attention was drawn to the fact that the Publicity Department, which is doing such good work, would be substantially over-spent compared with its budget provision.

Dr. Kennett reported on his visit to Lagos where he had preached at the Sunday Service and attended a special social on a week night. He had been very much impressed by the strength of the cause. He then handed over to the Council two carved elephants presented by the congregation to the Assembly. Dr. Kennett said he believed the Brotherhood Church was most important and if others like it could be formed they could play an important part in the development of Nigeria. The Northern area of Nigeria is the most strictly Mohammedan group in the world; the Eastern area is almost entirely Roman Catholic whereas in the Western area, in which Lagos is situated, there is no religious dominance. The clashes between Islam and Roman Catholicism make it important that we should do everything possible to build up a strong Unitarian cause in the country.

A letter was read from the Edmonton congregation stating that the contribution by the Assembly towards the acquiring of their property in 1956 had been used to purchase new pulpit furniture made by one of their own members.

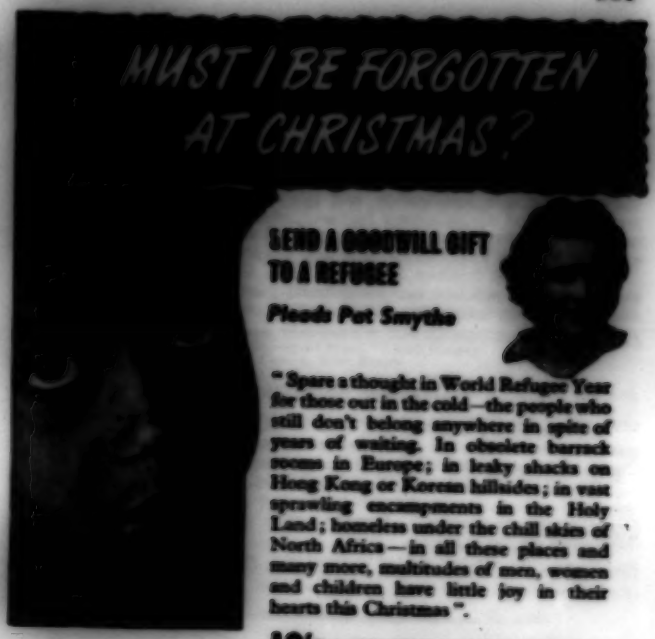
It was reported that the Rev. R. D. Richardson of Concord, Mass., had generously donated a number of books to form the Eliot/Wilde Library in memory of the late Dr. Frederick May Eliot, President of the A.U.A. and Dr. R. W. Wilde. Mr. Richardson had further promised an annual donation to provide books for the library. The Council's appreciation of Mr. Richardson's generosity was warmly expressed.

The President reported on the recent meetings of the British Council of Churches. He was glad to see the importance placed by the International Department on the events now taking place in Africa, and the Colonial Secretary had invited the head of the Department to meet him to discuss the Council's views. He also reported a good response to Christian Aid Week.

Christmas Day: An Invitation

Members of Lewisham Unitarian Church are planning to spend the whole of Christmas Day together on the church premises. A full-scale Christmas dinner will be served in the hall and the festivities will continue until well on into the evening. There will be a devotional prologue at 12 noon and an epilogue by candlelight at the end of the day.

Members of other Unitarian churches in the London area (or beyond) who wish to come for all or part of Christmas Day will be warmly welcomed. The organiser is Mr. David Tarbuck, 38, Brazen Road, S.E.13, who will be glad to have the names and addresses of all those who would like to come.


MUST I BE FORGOTTEN AT CHRISTMAS?
SEND A GOODWILL GIFT TO A REFUGEE
Pleads Pat Smythe
"Spare a thought in World Refugee Year for those out in the cold—the people who still don't belong anywhere in spite of years of waiting. In obsolete barrack rooms in Europe; in leaky shacks on Hong Kong or Korean hillsides; in vast sprawling encampments in the Holy Land; homeless under the chill skies of North Africa—in all these places and many more, multitudes of men, women and children have little joy in their hearts this Christmas".
10/- provides 40 good meals for orphans.
£5 gives 20 undernourished children a 12 weeks' course of vitamin tablets.
Please send a gift now to Inquirer Relief, Barclays Bank Ltd., Old Bank, High Street, Oxford.
OXFORD COMMITTEE FOR
FAMINE RELIEF
SUPPORTERS INCLUDE: Rev. H. J. McLachlan, The Rev. Sidney Spencer, Rev. H. E. Madley (Chairman).

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Signs and Symbols

Sir: Catherine T. Herford is not alone with the "Flaming Chalice". The expression comes naturally to my Australian lips not as the reverent naming of a religious symbol but as a colloquialism (to put it mildly) akin to "a fair cow" or "flaming crown" or Ben Downing's "ruddy glow"! The thing *is* badly named and certain to lead us into lapses of taste. On the back page of your last issue there is reference to "two lovely posters of the Chalice" and this will surely misfire if not offend some.

But what is the thing? It is not a religious symbol (see dictionary); it may be a sign marking off some of us from the rest of us; but if, as I suspect, it has been thrust upon us by our own publicity department it is simply a "gimmick" and no problems of blasphemy or irreverence can arise.

Edinburgh. Yours, Bruce Findlow.

Sir: May I express agreement with Miss C. T. Herford's letter with reference to the "Flaming Chalice". It seems to me that this symbol is being widely adopted without sufficient thought as to its significance. To say, as I think has been suggested, that each Unitarian will give to it his or her own meaning, surely destroys its value as the emblem of a united movement.

I like the symbol. It is simple, neat and striking. The name, however, puzzles me. I can understand the flame, but not the chalice. The word "chalice" may have other meanings, but it is usually applied to the Communion cup. Surely this association may give rise, especially among outside inquirers, to the misleading impression of a sacramental emphasis entirely foreign to our denomination.

I also agree with Miss Herford that if the symbol is to be used, it should be treated with the utmost respect and never with levity.

Oldbury. Yours, Harold Gore.

Religion and Life

Sir : Of course Robert Taylor is right in saying that if we are to become merely "a small group of intellectual people well versed in the latest humanistic fashion . . . we shall have lost our precious heritage". For then we shall be making precisely the mistake made by the Rationalist Press and the Ethical Societies ; both of whom have rejected the essentials of Faith along with the accretions. Hitherto our sole justification and glory has been that we have proclaimed God not as a mere figure of speech or poetic personification, but as a Real Being, the source of all order, love and beauty, whom to know is Life Eternal, here and hereafter.

Having, in all freedom, found this Faith, let us not stress freedom overmuch ; but proclaim our Faith lucidly, constantly and zealously, and with the conviction that will win others over to us !

Lewes. Yours, Basil Viney.

"Dynamic Meditation"

Sir : In your November 21st issue of *The Inquirer* there appears a quotation from Dr. M. A. Kapp in which he refers to American Christian Liberals who prefer "dynamic meditation" to prayer.

Would any English Unitarian minister who prefers this alternative care to give its rationale, together with some examples of the literary forum of the meditation ? Perhaps others also would like to give their views on the subject.

Birmingham. Yours, D. G. Wigmore-Beddoes

A QUAKER PHILOSOPHER

By John Rowland

THERE has for many years past been considerable sympathy between Unitarians and Quakers ; the Society of Friends has, by its social gospel, appealed to the similarly social interests of many Unitarians, even though there may sometimes have been theological differences between the two bodies.

Many Unitarians, therefore, will turn with expectant interest to Mr. Richard K. Ullman's *Between God and History* (Allen and Unwin ; 21s.), since its sub-title is : "The Human Situation Exemplified in Quaker Thought and Practice." Mr. Ullman's main aim, as stated in his preface, is to make a contribution, from the Quaker point of view, to the study of what he calls the "predicament of Western man."

In effect, this works out as an interesting discussion of some of the mental and spiritual conflicts of our time—both those of purely practical importance, such as the attitude of the Christian towards political ideals, and those which are more directly theoretical, such as the response of Christian thought to the ideas of writers like the French existentialist, Jean-Paul Sartre.

In the second half of the book, Mr. Ullmann turns to what he calls "Doing the Will of God." He endeavours to distinguish between God's will and man's will at its best—in his effort to behave well and to do good. He agrees that if we try to see what we may think of as God's will for human society we may not always be completely unanimous with others who are seeking as earnestly as we are. "It is," he says, "the Spirit that is consistent, not man or human groups." The saying : "In my Father's house there are many mansions" is therefore to be taken as quite literally true, in that there is room (even in the practical affairs of everyday life) for differing interpretations of God's will for the human world.

It will be readily understood that this is not a book which attempts to bring everyone into line with its arguments. These arguments are not stated dogmatically ; the book is, indeed, written in a quiet unaggressive way, which may be thought of as typical of the Friends.

But all its readers will derive pleasure, satisfaction, and stimulus to their own thinking on these difficult questions. If all do not agree completely with Mr. Ullmann's case, that is perhaps as it should be. Disagreement on some details he would, indeed, expect from the readers at whom he aims. But the book will drive many readers to think for themselves—and that, perhaps, is the best that can be said of any book on a controversial issue.

News Review

UNITARIAN SERVICES AT HIBBERT HOUSES NICOSIA

For the past four months, in addition to morning staff-prayers, on weekdays, a monthly Unitarian service has been held on Sundays in the Club Chapel of the central Hibbert House, on the Royal Air Force Station, at Nicosia.

This is a welcome revival of the practice of holding specifically Unitarian services, which obtained for some years in Cairo and the Canal Zone.

The present holding of services has been made possible by a happy concurrence in recent months of a small number of Unitarians at Nicosia, viz Mr. Peter Hewis, who has come to Cyprus with the band of the 2nd Battalion of the Parachute Regiment, Mr. and Mrs. Wyatt, of Hale Barns, Altrincham, a Royal Air Force family, and Mrs. Davidson, of Comber, Northern Ireland, whose husband is also in the Royal Air Force. These together with Miss E. V. Abel, who is a member of the N.U.F., and two members of the Church of England, a Mrs. Hutley (who plays the small electric organ that has been recently purchased for these services) and her husband, constitute the existing congregation. The services are conducted by the Rev. G. J. Spurham.

It is planned to hold the next service on Sunday, 13th December, and a Christmas Day service is under consideration.

A pleasing characteristic of this congregation is the extent to which its members are actively concerned in the work of Hibbert Houses. Mrs. Hutley manages the canteen of the original House on the Station, which has now been functioning for over twelve years. Mrs. Davidson operates the bookshop in the new House in another part of the Station, which was opened last September. This is Hibbert House No. 19. Peter Hewis helps us in numerous ways and is spending his leave with us at our Staff House and involving himself a hundred per cent. in our work. It goes without saying that Miss Abel, who concerns herself largely with our main bookshop, as well as being senior colleague to Mr. Spurham, and Mr. Spurham himself, are identified with it !

All that remains to be said is — at last there is in Cyprus a Unitarian congregation. Probably the first in all time. Yet it is nearly 2,000 years since St. Paul crossed the Island from Salamis to Paphos, and so included Cyprus as a land within the Christian orbit.

If so much can be achieved by a few Unitarians coming together, what might be done if only all Unitarians in the Forces, or outside them, in Cyprus, would come forward as the members of the present congregation have done ? The existing small group would become much larger, and the one group would be multiplied into two, or more.

Please come forward then, other Unitarians in Cyprus. You will find friendship and a welcome, with and from the Unitarians who are already known to be here.

Sir Alister Hardy at Shrewsbury

The centenary of the publication of Charles Darwin's "Origin of Species" on November 24th, 1859, was celebrated by a special service at High Street Church on November 22nd, the nearest Sunday to the actual date. The service was conducted by Rev. A. H. Lewis, and the commemoration address was delivered by Sir Alister Hardy, F.R.S., of Oxford.

The little 17th century chapel was comfortably filled by a large congregation representing many of the institutions of the town ; the Mayor and Mayoress were present as signalising the civic aspects of the celebration.

In his address, Professor Hardy gave a brief outline of the development of the idea of Natural Selection from the earliest days of speculation by the ancient philosophers, through the mediæval scientists, down to Erasmus Darwin, grandfather of Charles, whose "Zoonomia" is based on the idea, but provides little concrete evidence in support of it.

All these speculations were insufficient for Charles Darwin, who spent some twenty years of his life in a patient and painstaking

(continued on page 368)

THE CALENDAR OF THE CHURCHES

SUNDAY, DECEMBER 6th, 1959

ABERDEEN, Unitarian Church, Huntly Street, 11 and 6, Rev. W. B. TAYLOR
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. H. CURAN DAVIES
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE
ASHTON, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASHLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. S. SUPPLE
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. ADDEH
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McCLACHLAN
BELLINGHURST, Free Church, High Street, 11, Rev. JOHN KELLY
BIRKENHEAD, Unitarian Church, Shrewsbury Road, 6.30 (December 13), Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Wrnsley Road, Church and Hurst Street Mission, Small Heath, 6.30, Rev. W. JOYCE HALLSWORTH
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. F. SIDDALL PRICE
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOLTON, Wednesday, 3.15, and Halliwell Road, 6.30, Rev. KENNETH WRIGHT
BOSTON (Lincs.), Unitarian Church, Spain Lane, 6.30, Rev. HOWEY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE ROOPER
BRADFORD, Broadway Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BELLAMY
BRIGHTON, Christ Church, Dorset Street, 3, Sunday School, 6.30, Rev. WM. MILLAR
BRISTOL, Unitarian Chapel, 11, Rev. G. RAMSELL JONES
BRISTOL, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. HAYLIN
BRISTOL, Oakfield Road, 11, Rev. A. H. HAYLIN, 6.30, Mr. R. L. NICHOLSON
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. ROGER THOMAS
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. RHYS JONES
CHATHAM, The Church of the Great Commission, Hammond Hill, 3, Mrs. JOAN HYDE
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. JAMES M. QUIRIE
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. SHAW, 6.30, Mr. W. LOVERY
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Supply
CHICHESTER, Church, Ashurst, 10.45 and 6.30, Rev. KENNETH TURNER
COVENTRY, Great Meeting House, Bishopsford Road, 11 and 6.30, Rev. E. H. MORRIS
CREWE, Free Christian Church, Church Street, 6.30, Supply
CROYDON, Unitarian Church, Shirley Church Road, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Friends Road, 11, Children's Service, 6.30, Rev. J. P. CHALLIS
DEVIZES, Wilcot Street Chapel, 11, Children's Chapel, 6.30, Rev. F. COTTER
DISLEY, Peter Gate, Unitarian Chapel, 6.30, Mr. H. COOK
DONCASTER, Old Meeting House, 10.45, Mr. S. L. C. WORTHLEY
DONCASTER, Free Christian, Hall Gate, 11, Mr. T. H. JONES, 6.30
DUNDEE, Adelaide Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WARRINGTON
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAMUEL HERON
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. NORMAN KNIGHT
DUNFERMLINE, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WORTHINGTON
EASTBOURNE, Unitarian Church, 11, Commonwealth Road, 11, Supply
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. BRUCE FINDLOW
EDINBURGH, George's Chapel, South Street, 6.30, Rev. Dr. F. D. MAURICE-KELLER
Old Circus, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SHORE
GLASGOW, St. Vincent Street, Unitarian Church, 11, Dr. JAMES D. BELL
GLASGOW, Renfield Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CROMELL
GUERNSEY, Ward Street Church, 11.15, Rev. ROBERT TAYLOR
HALIFAX, Northgate End, 10.45 and 6.30, Rev. G. J. PRICE
HARWICH, Free Christian Church, South Terrace, 11, Rev. DENNIS HILTON, 6.30, Miss MERRY, Hymns
HASLEMERE, Grove Meeting, Bolton Lane, 11 and 6, Rev. E. A. DAVIES
HASLINGDEN, Wellspring Road, 6.30, Rev. J. MARTIN MILLS
HASLINGDEN, Providence Street, 3.30, Junior Church, 6, Rev. FRANK WALKER
HULL, High Street Church (Unitarian), 6.30, Rev. ERNEST PAYNE
ILKESTON, Market Place, Unitarian Chapel, 6.30, Rev. T. M. WARDLE
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. ERNEST W. HILL
KIDDERMINSTER, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. R. L. GALLAND
LEICESTER, Newarkgate Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, Gee Road Street, 11 and 6.30, Rev. LEONARD MARTIN
LEWES, Westgate Chapel, 11 and 6.30, Rev. Boris Vesey
LIVERPOOL, Renshaw Street Chapel, 6.30, Rev. H. W. KENNEDY
LIVERPOOL, Church of Messiah, 11 and 6.30, Dr. P. N. TAYLOR
LIVERPOOL, Hope Free Church, 11, Rev. C. A. PIPER
LIVERPOOL, Hanover Street, Mill Street, 6.30, Mr. THOMAS BAXTER
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. S. R. BROWN
LIVERPOOL, Renshaw Street, Stanley, 3, Sunday School, 6.30, Dr. S. J. KENNETT
LIVERPOOL, High Street, 6.30, Mr. J. C. THOMAS
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. B. STOREY
LIVERPOOL, Blackburne House and Stanhope Street Chapel, 6.30, Mr. JOHN WILSON
LIVERPOOL, Princes Road, 11, Rev. E. G. LEE
LIVERPOOL, Pelham Grenfell Memorial, Nursing Hill Gate, 11 and 6.30, Rev. GEORGE HARRIS
LIVERPOOL, Formby Gate, Upper Lane, 6.30, Mr. J. NEWSHAM
LIVERPOOL, Gateacre Grove, Sharp Lane, 11, Miss M. K. GARNER, 6.30, Rev. K. C. THOMPSON
LONDON, Blackheath, New Gravel Pit Church, Charlton Place, 6.30, Rev. R. E. GOMMER (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. HOWARD P. MOAT
LONDON, Highgate Hill, Unitarian Church, 11, Rev. K. C. BRACCHER
LONDON, Hoxton, Unitarian Church, 11, Rev. A. V. FOX
LONDON, Kensington, Unitarian Christian Church, Queen Road, 11, Rev. A. V. FOX
LONDON, Lewisham, Unitarian Church, High Street, 11, Dr. ARTHUR GRIFFIN
LONDON, Lewisham, Lee Bridge Road, Eastern Grove, 6.30, Rev. W. WORMERSLEY
LONDON, Richmond, Unitarian Church, Bethel Green, 6.30, Rev. JOHN EDELSTON
LONDON, Richmond, Free Church, Sherwood Road, 11, Rev. WILFRED M. LEWIS
LONDON, Stoke Newington, Unitarian Church, 11.30, Children's Church, 6.30, Rev. F. BRAMWELL
LONDON, Wandsworth, Unitarian Church, East Hill, 11, Rev. ARTHUR BRUCE (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Miss L. M. HOBGOOD
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. E. W. DRAKIN
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. PYTHS JONES
MADSTON, Unitarian Church, Market Buildings, 6.30, Rev. DENNIS HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Rev. DAVID C. DENT
MANCHESTER, Cross Street Chapel, 10.45 and 6.30
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Pastor D. MILLS
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE HOWDEN
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. H. WARDLE
MANCHESTER, Pendleton Unitarian Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Student, Unitarian College
MANCHESTER, Stockport Street Mission, 6.30, Rev. R. L. HOPKIN, H. KNIGHT
MANCHESTER, Strand Chapel, Whitefield (December 13) 10.45 and 6.30, Rev. SYDNEY
MANCHESTER, Willenhall Road, Cheetham-cum-Hardy, 11, Mr. PHILIP M. SHERRY
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
MERSEYSIDE, Pine Christian Church, 6.30, Supply
MIDDLETON, Old Road Chapel, 3.15, Rev. DAVID C. DENT
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. JOHN EDELSTON
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. JOHN MATHER
NORTHAMPTON, Kettering Road Church, 6.30, Mr. G. WILKINSON
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BELAH
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. HALLWORTH
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. GODFREY L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Supply
POOLE, Unitarian Church, High Street, 11, Rev. J. W. DANDOE
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JOAN STEVENS
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. E. J. A. WILLIAMS
RINGWOOD, Hants, The Meeting House, 11, Rev. FRANCIS TILNEY
RIVINGTON Chapel, nr. Horwich, Lancs, 3, Rev. R. J. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. BAKER
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. E. PHILLIPS
SALE, Ashleigh Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARKINSON
SHEFFIELD (Attercliffe), 6.30, Dr. S. P. BRETTA
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30 Rev. F. SIBELL
SHEFFIELD, Unity Church, Cemetery Road, 11, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY,
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SOUTHPORT, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WHITAKER
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. H. CRAWFORD
SOUTHEND-ON-SEA, Darnley Road, 6.30, Mr. D. GRIFFIN
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. BLACKBURN
ST. HELENS, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SHARPLES
SWANSEA, Unitarian Church, High Street, 6.30, Rev. STEWART CURTIS (also 11, First Sunday in the month)
SWANSEA, Bernard Free Christian Meeting House, 11, Supply
SWINDON, Victoria Hall Road, 6.30, Rev. P. B. GRIFFITH
TAUNTON, Mary St. Chapel, 11, Rev. Wm. MILLAR
TEWKESBURY, Old Meeting House, Ashford Road, 6.30, Rev. G. KERRY
TORQUAY, Unitarian Church, 10.45 and 6, Rev. ARTHUR L. PEARCE
TORQUAY, Unity Church, Montpellier Road, 11, Rev. CHARLES EASTON
TUNBRIDGE WELLS, Camden Road, 10.30 and 6.30, Rev. ERIC WILD
WARRINGTON, Friends' House, Church Road (by appointment), 7.30
WATFORD, Friends' House, Church Road (by appointment), 7.30
WALLASEY, Memorial Church, Manor Road, 11, Mr. A. S. PATTERSON, 6.30, Rev. ERNEST SHAW
WARWICK, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, First Sunday in the month)
WIGSTON, Flowergate, 2.30, Mr. E. E. STRETTON
WISBECH, Dame Row, 10.45 and 6.30, Rev. A. R. DRAYCOTT
YORK, St. Saviourgate Chapel, 6.30, Rev. W. T. WILKIN
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AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. GRACE GRIFFIN
MELBOURNE, Unitarian Church, Collins Street Place, C.2.: Unitarian Hall (Store Room), 4.15, Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship. Rev. R. H. PARKINSON, 152 Hulme Street, Southborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 19 Prospect Street (off College St.) 7.15, Rev. D. W. EDMUNDS, Manse Telephone FA 5929
Unitarian Fellowship of Australia, 1 Grace Allen, Melbourne, C.1. Minister: Rev. W. BOTTERILL. Meetings as advertised.
Stawell Community Church, Austin Road, Stawell (Vic.). 3.5 weekly at 2.15 p.m. Public Worship, fortnightly, 2.15 p.m. Minister: Rev. W. BOTTERILL

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. ARTHUR CRABTREE
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Supply
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. P. HEWETT

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnell Road, 11 and 7, Mr. M. J. WILLIS
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SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School: 7, Service, Rev. Maurice C. Bowie

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THE FLORENCE HILL TRUST

A TRUST has been created in memory of the late Miss Florence Hill, the income of which will be available for grants towards the holiday expenses of ministers and other church workers who for special reasons are in need of a better rest and change than they can themselves afford.

Information may be had on application to the Secretary, **Dr. Mortimer Rowe, Essex Hall, 1-6 Essex Street, London, W.C.2.**

Birth

Short—On November 20th, 1959, to Rev. and Mrs. L. Baker Short, 172, Mayals Road, Swansea, a son.

(continued from page 362)

accumulation of evidence from his own observation of the behaviour of animals, plants, birds, etc., in nature.

Professor Hardy referred to the extraordinary coincidence of Alfred Russell Wallace's almost simultaneous discovery of the theory, and the meeting of the Linnean Society on July 1st, 1858, at which both Darwin's and Wallace's papers were read. He emphasised that the publication of the theory at that time made no impression on the scientific world, and that it was only the publication of Darwin's book in the following year, with its immensely detailed evidence, which caused the world at large to take note of the great discovery.

Professor Hardy went on to describe the differences which arose among scientists and theologians in the later years of the century, and how the later discovery of Malthus' work on Population had vindicated and supported the Darwinian hypothesis, which was by now firmly established.

Charles Darwin's connection with High Street Church, where he attended as a boy with his mother and elder sisters, is commemorated by a wall tablet, which was tastefully decorated for the occasion by one of the church members.

An Important Office

Mr. F. H. Clews, M.Sc., Chairman of Newcastle, Staffs, congregation, has just completed his term of office as President of the British Ceramic Society. He was installed 12 months ago at a ceremony in the Connaught Rooms attended by the Minister of Works. The British Ceramic Society has international affiliations and during the past year Mr. Clews has attended several meetings at different places on the continent in his representative capacity.

Personal

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Change of Address

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HYMNODY AND LONGEVITY

THOSE interested in American Unitarian Hymnody will be glad to know that Dr. Henry Wilder Foote has presented to Dr. Williams's Library and to the libraries of Manchester College and the Unitarian College in Manchester bound typescript copies (250 pp.) of the section on Unitarian Hymnwriters which he has compiled for a *Dictionary of American Hymnology* now in course of preparation.

When, in 1940, Dr. Foote completed his *Three Centuries of American Hymnody* (Harvard University Press), it seemed that it might well be the culmination of his long sustained interest in this particular field of inquiry. Now, he has produced what is essentially a work of reference, likely to be unrivalled for a very long time. As enhancement to its worth and its usefulness, there is a brief *Historical Sketch of American Unitarian Hymnody*. Additionally, there are intriguing items of information in *Biographical Sketches* so short as to make a reader wish that the terms of Dr. Foote's assignment had enabled him to lengthen them out as, with all the information at his disposal, he could have done—probably to his own great satisfaction as well as ours. Nevertheless, taking it all in all, what he has done is such that we can have nothing but the highest appreciation of the generous way in which it has been made so easily accessible to readers on this side of the Atlantic.

Many of those of whom Dr. Foote has written reached their four score years and more—Seth Curtis Beach (94), W. H. Furness (93), Julia Ward Howe (91), F. L. Hosmer (88), F. H. Hedge (84), W. C. Gannett and a number of others (83)—and he himself, as cannot be generally known, is already in his eighty-fifth year. We greet him and congratulate him on an enduring alertness of mind and the liveliness of his prolonged interest in American Hymnody. H. W. Stephenson

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